

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 46.

NEW-HAVEN, APRIL 17, 1819.

Vol. III.

BRITISH AND FOREIGN BIBLE SOCIETY.

EXTRACTS OF CORRESPONDENCE.

From the Secretaries of the Marine Bible Society, Liverpool, Nov. 11, 1818.

My Lord,—We have the pleasure to transmit to your Lordship a copy of the Resolution passed at a Public Meeting held on the 27th ultimo, for the formation of a Marine Bible Society in this port. Your Lordship will observe, that we are solicitous to connect ourselves immediately with that venerable Institution, over which your Lordship has so long presided; and that we have ventured to hope, that we shall be indulged with the same privileges which have been so liberally conceded to the London Merchant Seamen's Auxiliary Bible Society.

We are persuaded, that your Lordship will feel much gratified by the formation of such an Institution in this great commercial town, and we cannot but express the hope, that similar Societies will be established in the other parts of the island, till not a seaman shall be allowed to leave the British shores, without an opportunity of perusing, as he traverses the mighty deep, the bright and heavenly charter of his hopes.

We have the honour to remain, with great respect, your lordship's obedient servants,

WILLIAM LAIRD,

ADAM HODGSON,

EDWARD FLETCHER,

} Secretaries.

Rt. Hon. Lord Teignmouth, &c.

PROGRESS OF LADIES' BIBLE ASSOCIATIONS IN DEVONSHIRE.

October 31, 1818.

The first meeting of the Committee of the Exeter Ladies' Bible Association exhibited a most animating proof of the efficiency of these Institutions, and of the benefit of system, although es-

tablished only *four weeks*. Report were presented from every one of the fifty three districts into which the city is divided; and the aggregate result, within this short space of time, has been—

Free Subscribers	617
Subscribers for Bibles	735
	<hr/>
	1352
	<hr/>
	£. s. d.
Amount of Free Contributions	155 14 5
Amount of Subscriptions for Bibles	22 14 7
	<hr/>
Total	178 9 0

This is a result unexampled, under similar circumstances, in the history of the Bible Society. The Reports bore conclusive testimony to the necessity which existed for such an Institution, and to the highly beneficial effects, direct and collateral, which may be confidently anticipated; while they evinced the influence of that wisdom and prudence, on the part of those concerned, which are the best and surest guides to success.

Plymouth and its immediate vicinity, including a population of more than eighty thousand souls, constitute a scene of peculiar interest.

Eight Associations have been already established, conducted by more than *three hundred Ladies* of the highest respectability in these towns; and several others are in contemplation.

From the Rev. Dr. Paterson. St. Petersburg, Oct. 2, 1818.

It was not until yesterday that our fifth Anniversary was held; and I now proceed to give you some account of this Meeting.

As the court is absent, and a great number of the inhabitants of the capital still in the country, it was expected

that only few people would be present; and it was even proposed, on this account, to defer the meeting till the next spring. This, however, was overruled; and it was agreed, at our last Committee, that the anniversary should be held, however late, and however small the number might be who were expected to attend.

His Imperial Majesty having granted the use of the Tauridian Palace, as usual, we entered the great hall at eleven o'clock; and, contrary to all our expectations, we found it nearly full, and, in a few minutes, it was crowded. The large rooms, on the right and left of the hall, were also nearly full; and some hundreds went away who could not get in.

The first thing that struck me, on taking a view of the hundreds now met, was, that, after the Society has existed more than five years, the interest which the public take in the cause, is so far from being diminished, that it has evidently been increasing year after year. Desire and expectation seemed to be visible in every countenance, and we had only to lament, that the place could not contain the numbers who were anxious to gain admission.

Those who have never witnessed such a scene, can scarcely form an idea of the effect produced on the mind by such a motley assemblage. Persons of twenty different nations and languages were present, and many of them in their national costume. Our Mongolian chiefs were also to be seen in the group, rejoicing to see so many met for the purpose of promoting the circulation of a book, now more precious to them than thousands of gold and silver. It was delightful to see the bearded peasant and the prince, the craftsman and the minister of state, the layman and the clergyman, Christians of all denominations, Jews and Gentiles, assembled for the one glorious purpose of causing the Word of the Lord to "have free course and to be glorified."

The Russian Clergy made a conspi-

cuous figure, with their truly enlightened and pious Metropolitan at their head; nor were we less pleased to see the venerable Roman Catholic Metropolitan sitting opposite the Head of the Russian Church, and on his left hand the Metropolitan of the Greek Units, who was chosen one of our Vice-Presidents.

Notwithstanding the absence of the Court, our Assembly shone with stars and ribbons, worn by the first statesmen, and military and naval officers of the highest distinction. Had a West been present, it would have afforded him an interesting subject for a painting of the very first order. It reminded me of that company which John saw "out of all nations, and kindreds, and people, and tongues." If evidence were wanting to prove that the Bible Society is to be the instrument, in the hand of God, of making known the Gospel to them all, I would point to the assemblage of yesterday, as experimental of what has already been done, from which we can easily infer what will ere long take place.

Our Meeting was also graced by a number of Ladies of the first distinction, many of whom we knew to be truly pious. Among those, on the right hand, was the Queen of Imeretta, expressing her gratitude for what the Bible Society had done, and is still doing, for her country and her kindred.

The business was opened by a speech from our President, replete with interesting matter, in which he gave a general view of the object and operations of the Society, and which was listened to with much attention. Our Secretary Papoff then read the Report, which had been drawn up by himself; and which was a true index of his own spirit and his own feelings, and produced corresponding sentiments in the hearts of all present. Our other Secretary, Mr. Tourgeneff, then read an interesting account of the progress of Bible Societies in every part of the world. If the hearers were before delighted, they were now enraptured! The Thames, the Ganges, and the Neva, seemed to

have mingled their streams, and formed the river of the waters of life, for vivifying and refreshing all the nations of the earth.

From the London Baptist Magazine.

BURMAN EMPIRE.

The following Pleasing Account is extracted from a Communication of Mr. Judson.

As I was sitting with my teacher, as usual, a Burman of respectable appearance, and followed by a servant, came up the steps and sat down by me. I asked him the usual question, Where he came from? and received no explicit reply. So that I began to suspect that he had come from the government-house, to enforce a trifling request which in the morning we had declined. He soon, however, undeceived and astonished me, by asking, "How long will it take me to learn the religion of Jesus?" I replied, that such a question could not be answered. If God gave light and wisdom, the religion of Jesus was soon learnt; but without God, a man might study all his life long, and make no proficiency. But how, continued I, came you to know any thing of Jesus? Have you been here before? "No." Have you seen any writing concerning Jesus? "I have seen two little books." Who is Jesus? "He is the Son of God, who, pitying creatures, came into this world, and suffered death in their stead." Who is God? "He is a Being, without beginning or end, who is not subject to old age or death, but always is." I cannot tell how I felt at this moment.

This was the first acknowledgment of an eternal God, that I had ever heard from the lips of a Burman. I handed him a tract and catechism, both which he instantly recognized, and read here and there, making occasional remarks to his followers, such as "This is the true God—this is the right way," &c. I now tried to tell him some things about God and Christ;

and himself; but he did not listen with much attention, and seemed anxious only to get another book. I had already told him two or three times, that I had finished no other books; but that in two or three months I would give him a larger one, which I was now daily employed in translating. "But," replied he, "have you not a little of that book done, which you will graciously give me now?" And I, beginning to think that God's time is better than ours, folded and gave him the two first half-sheets, which contain the five first chapters of Matthew; on which he instantly rose, as if his business was all done, and having received an invitation to come again, took leave.

Throughout his short stay he appeared different from any Burmans I have yet met with. He asked no questions about customs and manners, with which the Burmans tease us exceedingly. He had no curiosity, and no desire for any thing, but "more of this sort of writing." In fine, his conduct proved that he had something upon his mind, and I cannot but hope that I shall have to write about him again.

Copy of a letter of recent date, from that excellent Female Missionary, Mrs. Judson, to a Lady in Scotland.

My dear Madam—While reading over your kind and affectionate letter, which I received a few days ago, I feel renewedly impressed with the peculiarity of that union, of which the Gospel of Jesus is productive in the hearts of perfect strangers. It unites them like children of one family, like friends of early youth—though entirely unacquainted with every other trait of character; it produces an affection tender and strong, heavenly and spiritual, because it has a foundation in a discovery of the image of Jesus, who is the sum of all perfection, and the source of all happiness. Something of this affection, I would humbly hope, is now felt in my heart towards you, my dear

Madam, and urges my writing. It is animating and encouraging to us to see the friends of Jesus so much engaged, and making such exertions for the introduction and spread of the gospel in heathen lands. We feel their exertions *will* be blessed, their prayers *must* be heard, and that the heathen will shortly be given to Jesus for his inheritance, and this earth for his possession. It is now four years and a half since we took up our residence in this heathen land, and began to make preparations for the promulgation of the gospel here. We find the Burmans, as we expected, almost children of Nature in regard to improvements of the mind and advance in the arts and sciences. But in point of superstition, blindness of mind, and strength of attachment to an idolatrous religion, they are not surpassed by any nation on earth. We find them fast bound in Satan's chain, without a wish to be liberated, or a desire to hear that a Deliverer is near; and were our hope of their conversion founded on the strength of reason, the power of eloquence, or the art of persuasion, we should long since have relinquished our object, and returned to our native country, there to mourn over their fatal delusion. But we see an Almighty Arm, which is able to burst their chains, however strong, to give sight to behold their delusion, to unstop deaf ears to hear the voice of mercy, and to give a humble broken heart, which will gratefully accept of this Deliverer in all his offices. That preparations are making for this display of Divine power and mercy, we have not the least shadow of a doubt; but how long our heavenly Father will see fit to delay this manifestation of his mercy is known only to himself. We are only permitted to use the means: it is the prerogative of God alone to change the heart.

The language has now become somewhat familiar: we can read with ease, and converse intelligibly. Mr. Judson has written one or two tracts, and translated Matthew, which are in

circulation; he has also written a grammar of the language, and has been closely engaged for six months past in compiling a dictionary, the materials of which have been accumulating ever since he began the study of the language. This he would have finished in six weeks, but an unexpected opportunity for going to Chittagong, and immediately returning, presented itself, and as he had long wished to have an interview with the converted Mugs, and to preach to those who were seriously enquiring, duty required his embracing it. Mr. Judson left here three weeks ago, and expects to be gone ten or twelve weeks, and after his return hopes to be more directly engaged in the communication of divine truth. He has exceedingly regretted to spend so much time in preparatory work; but the consideration that future missionaries would reap the advantage, and in this way time would eventually be saved, reconciled him to it. Mr. Hough is a printer; he brought with him types from Bengal, with which he has printed tracts, and the translation of Matthew. How animating the fact, that the first printing press ever in operation in this country, should be employed for the cause of Christ, for the sacred Scriptures! I have quite an interesting meeting of females, consisting of between twenty and thirty, who regularly attend every Sabbath to listen while I read and converse about the new religion. Some listen with attention, some are careless, and some manifest their hatred to the truths of the gospel. I have at times had considerable hope two or three of them were seriously inquiring what would become of them after death; but whether it is any thing lasting, time alone will determine. Last Sabbath, in conversing with one of them, I enquired, if she still went to the Pagoda to worship? She replied, she had not been for a long time. On asking her the reason, she replied, she worshipped the true God, and prayed to him. I asked her how she knew he was the true God, rather

than Goudama? She said, because his character was more excellent. Another of them who is an old woman, and has attended on my instructions more than a year, (on hearing me say, that good works, such as making offerings to Pagoda's priest, so far from justifying them in the sight of God, would heighten their condemnation,) said, if her parents and grand parents had gone to hell with all their good works on their heads, then she was willing to go too. O, my dear Madam, you can never know how dark and depraved is that mind which is accustomed to think sin of a trivial nature, God a king—like man, and hell of short duration; a mind that is familiar with idolatry, that is actuated only from a principle of selfishness in its most religious duties. Neither can you conceive of the difficulty of breaking through this thick darkness, by the introduction of the rays of divine truth. But let us rejoice in the freeness and richness of that grace that can overcome all these impediments; which can commence, carry on, and perfect that work which is cause of admiration to men, of joy and wonder to angels. Pray for these poor Burmans. When you feel your soul bowed down under a sense of sin, melted with the love of Christ, and filled with holy consolations produced by the discovery of the perfections of Jehovah, think, my dear Madam, of these Burmans, who are almost bowed down to hell, with the weight of sin. They know it not who have no Saviour to love, and no higher happiness than what this world produces. Think of this, and weep and pray for the poor perishing Burmans. The prayer of a righteous man availeth much. God hath styled himself a prayer-hearing God. The heathens are perishing, and the hands of missionaries need holding up. Forgive the length of this, and believe me when I say another letter would gladden the heart of

Your affectionate, though unworthy
sister,

NANCY JUDSON.

POPERY.

Catholic Arguments, to retain Persons in Communion with the Church of Rome: A Conversation between a Priest of that Church and a respectable Man, who having heard the Gospel preached by a Protestant Minister, continued to attend his Ministrations.

The priest having been informed of the circumstance, sent for the worthy man, in order to charge him with having changed his religion; and the latter obeyed the summons, with a Bible under his arm.

The priest accosted him:—Well, M—, what book is that, and what do you think to make of it?

M. I wish to conform to what it requires, and to supplicate, with the utmost humility and confidence, the blessings which it promises for the salvation of my soul; for in no other way than that which this book points out can I be saved. Every other way leads to perdition, but the Bible conducts me to Jesus, as the only Saviour and the Guide to eternal happiness.

P. Ah, M—! the salvation of thy soul! Do not we perform the offices needful for that every Sunday and holiday? Thou hast nothing more to do than to attend those services, and to come occasionally to confession, in order to obtain salvation.

M. But, Sir, I am not able to understand the services which you perform; and I feel that while I did attend them I was as a blind man, in danger of falling into a pit. Now, by means of my Bible, and of my attendance on the religious worship of the Protestants, I have been enabled, through the Divine aid, to comprehend what is needful for my eternal peace.

P. You expect more from your Bible than it can do for you.

M. Not at all, Sir; for I know that it is only by the Scriptures that we have everlasting life.

P. What has happened to you, M—? How! you will not follow the example of your own family? You have an uncle who is a priest, and

your relations live like saints and revere our holy religion.

M. Do not be angry with me, Sir, and—

P. I tell you you are a vagabond; your obstinacy is unpardonable, and you disgrace your worthy family by changing your religion.

M. Ah, Sir! it is one of the errors of your religion that it leaves the people in entire ignorance. You perform its services, it is true, but in a language they do not understand, so that they cannot be instructed by them.

P. It is not needful that they should be in the vulgar tongue; but I see what you want—to live like an infidel, without faith or obedience.

M. By no means, Sir; surely it is not to live without faith and obedience, to use my best endeavours to follow the rules of the Word of God; and, Sir, in taking my leave of you, I beg you to judge how those can be saved who, while they call themselves spiritual guides, serve idols, the work of men's hands.

This good man is become very active in instructing others; he takes his Bible with him wherever he goes, and embraces every proper opportunity of reading it to his companions, many of whom listen with attention. One of them, having heard it read, begged a New Testament of M—, who, having three, gave him one. The poor man was so glad, that he offered any part or the whole of a week's labour in return; and, taking it home, sat up till three o'clock the next morning reading it. He has since come to hear the Gospel preached. Another person wishing for a Testament, but unwilling to ask for it without a return, after much pains obtained a hare, and presented it to the writer of this account when he made the request. It is unnecessary to say that he was not refused.

Such are the incidents which are frequently occurring even in the most bigotted parts of the continent: may they become more and more frequent; and may the means of instructing these hungry and thirsty people become more abundant.

CONTINENTAL SOCIETY

FOR THE DIFFUSION OF RELIGIOUS KNOWLEDGE.

A Society has been recently formed in England, for the purpose of assisting local Native Ministers in preaching the Gospel, and in distributing Bibles, Testaments, and Religious Publications over the Continent of Europe; but without the design of establishing any distinct sect or party. This important Institution is patronized by some distinguished characters in England and France, and its object promoted by several liberal subscriptions.

The magnitude of the undertaking, and the prospect of success, are best set forth in the follow animating

ADDRESS.

The great and general efforts made for the diffusion of the light of divine truth over those benighted regions that have long been sitting in darkness and in the region and shadow of death, is a subject, happily, now familiarized to the favored inhabitants of Britain, and its importance so fully appreciated, as to require neither explanation nor excuse. The last thirty years has been truly an eventful period. When we take a retrospective view of it, we behold the fairest portion of the Continent of Europe convulsed by events unparalleled in history. Wars and desolations have abounded; and if we might adopt the sublime but figurative language of our adorable Redeemer, we should say, that we have seen the sun darkened, and the moon ceasing to give her light; the stars falling from heaven, and the powers of the heavens shaken. But amid this general gloom, the Christian rejoices to recognize the appearing of the sign of the Son of man in heaven. Whilst the tribes of the earth have been called to mourn for the calamities that have come upon it, the eye of Faith contemplates HIM sending forth his angels with the sound of a trumpet and a great voice, to gather his elect together from the four winds, from one end of heaven to the other. At no period since the days of the Apostles has there been manifested such a general concern for the spread of the everlasting gospel. But who that calmly examines the subject, and surveys it in all its vast extent, can fail to observe how much yet remains to be done, ere

that glorious period arrive, when all the ends of the earth shall see the salvation of our God. What has been already accomplished, though but little in comparison of that which remains to be effected, is unquestionably a source of gratitude and joy to every pious mind; and we ought to hail it with grateful emotions as the first fruits of a more abundant harvest. Through the blessing of God upon the zealous endeavours of benevolent Christians, the benighted Jews; the West India and South Sea Islanders; the savage tribes of Africa; the superstitious Hindoos; and the hordes of Esquimaux and Greenlanders, have not only heard the things that concern their eternal peace, but on them has the Sun of Righteousness arisen with healing in his wings. May the reviving sound of Jesus and his salvation hasten its benign influence to every clime!

But while our extended views and exertions are laudably directed to the most distant quarters, it is surely of high importance that we be not regardless of the necessities of those who are nearer home. When we turn our attention to the Continent of Europe, how is it possible for those who can distinguish between truth and error—between virtue and vice, to remain unaffected? The political and moral changes that have been there produced in temporal affairs, during the last five and twenty years, are only to be surpassed by subjects of eternal moment. Infidelity on the one hand, and superstition on the other, were the certain consequences of withholding the sacred writings from the indiscriminate perusal of the people; and those evils have deluged the land as with an overwhelming torrent. Add to which, that an historical solecism is upon record—the rulers of a great people annulling by law the observance of the Sabbath—decreeing that there is no immortality of the soul—that death is nothing but an eternal sleep—and, impiously aiming to dethrone that Almighty Being who provideth even for the raven his food, declaring that all things take place by chance! The propaga-

tion of these impious tenets, at the bare recital of which the mind of every Christian must recoil—tenets which, by obliterating the sense of Deity, of morals, and a future world, are calculated to subvert every institution, both social and religious, on which human happiness depends, must be ranked among the appalling catalogue of evils which in modern times have so unhappily afflicted that portion of our globe. And when to these we add the corruptions which have been introduced into the simplicity of the gospel of Christ, “that last best gift of heaven to men,” every unprejudiced mind must surely allow the powerful claim which the Continent has on Christian benevolence.

While this Society disclaims all intentions of officiously interfering with established usages and customs, in any country, it hopes that it may be allowed to call the attention of persons of every class to the faith once delivered to the saints, and to the will of the Lord concerning them. The intelligence that has already been received by letters from various parts of the Continent, fully concurs in corroborating the pleasing expectation, that “the time to favour Zion,” in that part of Christendom, “yea, the set time is come.” Several enlightened Christian friends also, whose temporary residence there has afforded them a favourable opportunity of making their own observations on the existing state of things, and who have lately returned to this country, unite their testimony in confirmation of the pleasing fact. So favourable indeed is their report, that we feel warranted in appropriating the language of our Divine Master, as forcibly applicable to existing circumstances: “Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest.”

Encouraged by these animating considerations, several individuals have united for the purpose of assisting a few labourers in the Lord’s vineyard,

who, devoting themselves to the work of the ministry, are to be occupied in conveying the everlasting Gospel over the Continent of Europe. And as it is intended to employ *Natives* chiefly, in their respective countries, it is obvious that all Christians may conscientiously co-operate in promoting the objects of the Society. It is further encouragement to the undertaking, that the Lord appears to have already raised up and pointed out to the notice of the Society, several persons whose hearts he has inclined to the good work, and whom he has signally qualified by piety, zeal, and knowledge for embarking in it. They therefore earnestly call upon all who profess themselves the disciples of Christ, to come forward in aid of the noble objects of this Institution—the promotion of THE GLORY OF THE BLESSED GOD, AND THE BEST INTERESTS OF THEIR FELLOW CREATURES.

London, Nov. 11, 1818.

REVIVALS OF RELIGION.

PEACHAM, VT.

(Concluded from p. 727.)

It would protract this communication too much, to descend, minutely, to particular cases. But it may be proper to observe, in general, that, according to the relations given by the subjects of this work, the means by which they have been awakened from a state of carelessness and stupidity, have been very various; as have also the particular exercises of their minds, while under serious impressions, antecedently to their experiencing what they hoped was a saving change. All, however, seem to have been led to such a discovery of their wickedness, both of heart and life, as to produce a thorough conviction, that they deserved to be excluded for ever from the favour of God; that, in themselves, they were utterly undone; and that their only hope was in the mercy and grace of that God, against whom they had so grievously sinned, through the atonement of his beloved Son, "the Lamb of God, who taketh away the sin of the world." In stating those

exercises of their minds, which have induced them to hope that they had "passed from death unto life," they have expressed their belief in the ability and readiness of the Lord Jesus Christ "to save unto the uttermost, all who come unto God by him;" cordial affection for this precious Saviour; love to God, as a Being of infinite perfection, delight in his holy law, and joy in his absolute and universal government; abhorrence of sin, as being contrary to the nature of this holy God, with a desire to be delivered from this evil and bitter thing; great pleasure in reading the Holy Scriptures, in attending to religious instruction, and in the duty of prayer; peculiar affection for the followers of Christ; and earnest desires to be enabled to walk "in all the commandments and ordinances of the Lord," with a sense of their entire dependence on the power and grace of God, to keep them from falling, and to lead them in the way of righteousness and peace. It is not uncommon in seasons of revival of religion, for the work to prevail, almost exclusively, among persons of a particular class. Sometimes heads of families have been called, in considerable numbers, while the youth have been almost entirely unaffected. At other times, the youth have been graciously visited, while heads of families have been passed by. Sometimes too, a considerable number of one sex have been taken, while those of the other have been left. But among us no such marked distinctions have been made. The Lord has, indeed, exercised his holy sovereignty; but it has not been in this particular way. Yet one has been taken, and another left. Some too, who appeared to be as far from God, and as far from righteousness as possible, have been made hopeful subjects of renewing grace; while others, who appeared to be standing, as it were, at the very door, there is reason to fear do still remain without. Yet the proportion of hopeful converts among males and females, and among the aged, the middle aged, and the young,

has not been very unequal. Possibly, a more particular statement here, may be gratifying to some readers. The number of males, who have united with the church since the revival commenced, is 101; of females, 124. Under 15 years of age, 27; from 15 to 25 years of age, 79; from 25 to 65, 119. The oldest person admitted was a man, aged 63; the youngest a little girl, in her ninth year. Among them all, there was one widower, and 5 widows; 26 husbands with their wives; nine husbands, whose wives were already professors; four wives, whose husbands were professors;—eight husbands, whose wives are non-professors still; 25 wives, whose husbands are non-professors; and 121 unmarried persons, 10 of whom have since entered into the marriage state. More than half the whole number had never been baptized.

The following facts appear to be too remarkable, and too interesting, to be excluded from this narrative. We have, residing here, a venerable saint, a widow, four score and nine years of age, who has been a professed disciple of Christ, and apparently walking closely with God, more than 75 years. No one probably, has been more engaged and importunate at the throne of grace, for a revival of religion, and for the salvation of her beloved descendants, and of all this people, than this "mother in Israel;" and there is reason to believe, that her prayers have been remarkably answered, in blessings of grace bestowed on her immediate connexions. Among those who have made a public profession in this precious season, she numbers one son, one son's widow, two sons' wives, 16 grand-children, eight husbands and wives of grand-children, and ten great-grand-children; 38 in all; comprising a majority of all her descendants, residing in this town, who were not already professors, and who have attained to the age of ten years. Her other children, and some grand children, were professors before. In view of this display of divine grace, her language is, "Lord, now lettest

thou thy servant depart in peace; for mine eyes have seen thy salvation!" And she now appears just on the wing for the world of glory. Ye mothers, think what blessings you may draw upon your children, and your children's children.

It is remarkable, that not a single hopeful subject of this work of grace, who might before be considered as belonging to the Congregational Society in this town, has manifested any disposition to unite with any other denomination; while a number whose connexions belong to other denominations, have come and united with us. A number too, who themselves could not be satisfied with any other mode of baptism than immersion, have yet chosen to become members of this church, as they could not assent to the sentiments of the Baptists, on the subject of communion. This church has ever opened its doors to all who exhibit evidence that they "love the Lord Jesus Christ in sincerity;" and we think we now perceive reason to rejoice, that we have been led to adopt this only scriptural term of Christian fellowship. May the time soon come, when it shall be adopted by all the churches of Christ. Then will all who truly love the Lord Jesus, know better than they have known for a long season, "how good, and how pleasant it is, for brethren to dwell together in unity."

The Lord has chosen such a time for this display of his grace, that all possibility of ascribing it to any alarm, produced by adverse dispensations of his Providence, is utterly precluded. In former years, this people had been involved in no little affliction; but without any such effect. Particularly distressing sickness had repeatedly prevailed, and deaths had been multiplied. But, whenever the Lord had laid his chastening rod upon us, there was too much reason to adopt the language of the prophet, "For all his anger is not turned away, but his hand is stretched out still. For the people turneth not unto him that smiteth them, neither do they seek

the Lord." Yet he spared us "according to the greatness of his mercy;" and this work of grace has been effected in a time of unusual health, and temporal prosperity. Indeed, such were all the circumstances under which this glorious work commenced and progressed, that it could no more be reasonably ascribed to any thing short of the power and grace of God, than could the deliverance of Israel from the bondage of Egypt. Accordingly, it has been almost universally confessed here, that it must be "the finger of God." The voice of open opposition has scarcely been heard.

An increased disposition to contribute, not only for the support of the gospel ministry in this town; but to aid those benevolent institutions, whose object it is to extend the blessings of the gospel through our guilty world, may be noticed as one fruit of this revival. More than two hundred dollars were collected among this people, of members of Bible and Missionary Societies, and by contributions to such Societies, in the course of the last year; ten dollars of which was given by an individual female, to constitute the Pastor a member for life of the Vermont Missionary Society; and thirty dollars by a number of females, to constitute him a member for life of the American Bible Society; which he avails himself of this opportunity publicly and most thankfully to acknowledge. A subscription has also been recently opened, for the purpose of assisting some hopefully pious young man, or men, in obtaining an education for the ministry, and the prospect is, that nearly two hundred dollars will be subscribed, to be paid annually. This is indeed little, compared with what may be expected from congregations of no more than equal ability, when Christians shall duly realise their obligations to cause the Gospel to be preached "to every creature." It is less, no doubt, than some others have already done. Yet, would all Christian congregations do as much as this, in proportion to their ability, the means of spreading the blessings of the gospel "into all

the world," would certainly be very greatly increased. It must not be understood, however, that all that is done to promote this glorious object, among this people, is done by professors of religion. No; the Lord is pleased to open the hearts of many others, so that, in this sort of liberality, they are scarcely a whit behind professors. May He also, yet bless them with the joys of that salvation, which they are instrumental in sending to others, "who are ready to perish."

It must be observed, moreover, that a very favorable change has been effected in the habits and morals of the people at large. The tavern is not now, as formerly, a place of common resort. The gaming table is forsaken. Profane language is, comparatively, but little heard. Before the revival, the young people were much attached to balls, and other similar amusements, but now it is more than two years since any thing like a ball has been seen in Peacham.

In view of all these things, the friends of the Redeemer and his precious cause, have abundant reason to say, "When the Lord turned the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. The Lord hath done great things for us, whereof we are glad." "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."

It will be strange indeed, if among the goodly number who have named the name of Christ, in this revival, there should not be any whose "root shall be as rottenness," and whose blossoms shall go up as dust." But we have reason to bless the Lord, that hitherto, no known instance of apostasy has occurred among the professors; and that, at present, a good degree of harmony and brotherly love prevail in this pretty numerous church, consisting now of more than 300 members. We have, however, reason to

lament that it is not now with us, "as in months past." It is now seldom that we hear of any new instance of awakening, or hopeful conversion.—Some, who did indulge a hope, now make it too manifest that they were among those who "received the seed into stony places." It must be confessed, too, that Christians are far less engaged, and that "hosannas languish on our tongues." We have much cause to mourn over our ingratitude, and that we have done so much to "grieve the Holy Spirit of God, whereby" we hope so many have been "sealed unto the day of redemption." Many too, still "neglect this great salvation," and are walking on in the way of death. We have, therefore, much reason to humble ourselves before God, and to beseech him that he would arise again, and have mercy upon us. We should fervently pray, and O that all our Christian brethren would unite with us in praying, that the Lord would "turn again our captivity, as the streams in the south."—"Turn us again, O Lord God of hosts; cause thy face to shine, and we shall be saved."

LEONARD WORCESTER.

Peacham, March, 1819.

P. S. It may not be improper to state, that, at the last census, the population of this town was 1301; probably it is not now very far from 1500. But though there is no other regular religious society in the town, besides the one with which I am connected, there are a considerable number of families, which belong to other denominations. About 20 of the number received to communion here, during the late revival, belonged to neighbouring towns, in which were churches, with which they did not feel it a privilege to unite.

L. W.

From the Christian's Monitor.

NARRATIVE

Of the state of Religion within the bounds of the Synod of Geneva, N. Y.

The Geneva Palladium, of the 11th

of March, contains a Narrative of the state of Religion within the bounds of the Synod of Geneva, as reported and approved by the said Synod at their session in that village on the 18th February.

The Synod considers the state of their churches to be on the whole, more prosperous than in former years. Their numbers have been zealously multiplied, in new settlements, and Missionary labours extended; Pastors installed over churches, and houses reared for public worship; on which they acknowledge the special smiles of Heaven, rendering a degree of efficacy to their feeble efforts; and also in many instances, the copious effusions of the Holy Spirit. The monthly concert of prayer, was generally observed with interest. And Sabbath Schools generally instituted, and extensively useful.

We extract the following:

"As a more particular statement they say, the Synod would observe, that in the extensive region which Niagara Presbytery embraces, (110 miles by 50, Buffalo being a centre) numerous churches have been collected, considerable missionary labour spent, and great and permanent good, it is believed, effected in bringing that disorganized and scattered mass of population, to more regular habits of morality, observance of the Sabbath, and of divine worship. A special attention may be said to have characterised the religious aspects of Lewis on, Clarence, Cayuga Creek, Pembroke, Gainesville, Le Roy, Fredonia, and what is particularly interesting, the Aborigines at their villages near Buffalo. By these special favours, and the more ordinary attention, the churches within the bounds of Niagara Presbytery have received an animating increase.

"The Presbytery of Ontario appears to have been favoured with harmony among ministers and churches; a growing influence of piety, and some special attention in the towns of Pennfield, Bloomfield, and Riga.

"The Presbytery of Geneva deplore

the lukewarmness of their churches; but, at the same time, report a gradual reformation of the people within their bounds, and a uniform attendance on the means of grace. The town of Ulysses has experienced a copious refreshing, and already reckons about fifty among the professed converts.

"Within the bounds of Cayuga Presbytery, the village of Aurora has received an abundant effusion of the Holy Spirit, since August last, and about 50 hopeful subjects of grace, are reckoned among its fruits. Their churches are walking in harmony and love.

"The Presbytery of Onondaga have many good things, for which to praise the great Jehovah. A deep and general seriousness in the course of the last year has pervaded the first church of Onondaga, the first church of Pompey, the village of Orville, the towns of Sullivan, Lenox and Lysander; by which the kingdom of the Redeemer, within their limits, has been greatly increased and strengthened.

"The Presbytery of Bath presents a truly affecting instance of divine power and grace in the town of Prattsburgh. In the adjoining corners of Bath and Prattsburgh, about 30 have recently been brought to the knowledge of the truth, as it is in Jesus; and in the more central part of Prattsburgh, the work within two weeks past, has assumed the most interesting features, and an overwhelming influence. Between forty and fifty, it is credibly stated, have been hopefully born again within the short compass of ten days; and the present moment with that people, is a season big with the prospects of Zion's glory, and travailing for the birth of many souls."

To the above general statement, the stated Clerk takes the liberty to add the following particulars:

"From the reports of the several Presbyteries, it appears that there are now belonging to this Synod, 92 ordained ministers, and 11 licentiates: that they have under their care, 143 congregations: that, during the last

year, 191 adults, and 1099 infants have been baptised: that, during the same time, 1018 have been added to the number of communicants; and that the whole number of communicants is 7084.

"If the annual reports had been obtained from all the churches under the care of the Synod, the number of communicants would probably have amounted to more than 8000."

"The increase of the number of churches and of ministers of the gospel, within the bounds of this Synod for a few years past, is almost without parallel; and must be truly gratifying to all those who "pray for the peace of Jerusalem." In the autumn of 1805, the Presbytery of Geneva was formed, and then consisted of only *three* ministers.* The Presbytery then included all the district of country now contained within the boundaries of the 8 Presbyteries which constitute the Synod of Geneva. Thirteen years and a half ago, this district of country contained only one Presbytery, only 3 regular Presbyterian Ministers, and perhaps 8 or 10 small Presbyterian churches. Now it contains 8 Presbyteries;† 92 Presbyterian ministers; 11 licentiates; 143 Presbyterian congregations, and more than 7000 communicants in these congregations. And besides this increase in one denomination, there have been considerable additions to the number of ministers, of congregations and of communicants in various other denominations.

"Such an immense increase, in so short a time, and in so small a district of country as that embraced by the Synod of Geneva, calls loudly on all the true friends of Zion, for expressions of gratitude and praise to Him whose "paths are goodness and truth to all such as keep his covenant;" to

* The Rev. Messrs. Jedediah Chapman, John Lindsley, and Jabez Chadwick. These were the only regular Presbyterian ministers then in the country. Their numbers were soon increased by the addition of the Rev. Messrs. Higgins, Woodruff, and Mandeville.

† Two new Presbyteries were formed at the late meeting of the Synod.

[April

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1819.]

History of a Religious Tract entitled Eternity.

743

Him who has promised that the gates of Hell shall never prevail against his Church.

Geneva, Feb. 22, 1819.

NEW ORLEANS.

By request we copy the following from the Recorder.

Andover, March 30, 1819.

Mr. Willis—In the conclusion of the Twentieth Annual Narrative of the Trustees of the Missionary Society of Connecticut, published in the Recorder for the 20th inst. (published in the Religious Intelligencer of the 13th and 20th of February,) a notice is taken of the services which I rendered in New-Orleans, under the direction of that Society. Two or three mistakes, inadvertently made in their statement, I hasten to correct, because I am persuaded the Trustees will find, by a careful perusal of my Journal, there is no foundation for them.

1. It is said, "he," alluding to myself, "was instrumental of forming a regular Church and Congregation, which have obtained an act of incorporation from the Legislature." No Church was formed by me or any one else while I was in New-Orleans. Mr. Larned and myself united our exertions, to establish a regular Congregation, which was incorporated, as stated—and it was expected that at some future time Mr. Larned would be able to collect and organize a Church.

2. It is said "by these," that is the Church and Congregation, "he was earnestly importuned to tarry and take the pastoral oversight of them. No official communication was ever made to me on the subject. Previous to the arrival of Mr. Larned, many individuals expressed a strong desire that I would continue in the city. "This," as stated by the Trustees, I "felt myself under a necessity of declining, and directed their attention," in those cases where it was not already directed, "to Mr. Larned." Soon after his arrival, an earnest and perfectly unanimous request was presented to him by the New Congregation, and his

acceptance greeted with universal joy.

3. It is further stated that I "preached statedly and frequently to the people, previously to the arrival of Mr. Larned, which was nearly two months." The first part is correct—but if the worthy Board of Trustees will look again into my Journal, they will find I have mentioned my own arrival in New-Orleans on the 30th of Dec. 1817, and that of Mr. Larned on the 22d of January following—making a difference of but little more than three weeks. From the time of Mr. Larned's arrival, until the Congregation were regularly organized, I laboured in connexion with him—after this, which was about five week previous to my departure, I turned my attention to the poor and the sick, and others in the most destitute parts of the city.

I take the liberty, through the medium of the Recorder, to request all Editors, who have copied the Society's Narrative, to copy also the above corrections. By giving them an insertion in your own excellent paper, you will greatly oblige

Your friend and humble servant,
ELIAS CORNELIUS.

HISTORY OF A RELIGIOUS TRACT, ENTITLED
ETERNITY.

Continued from p. 731.

Little Julietta instantly released me from my temporary confinement, and, laying me upon the table, said—"There, dear mamma, see what I found in the street—*Eternity*—Mamma, what's eternity?"—"Hush, dear," said Mrs. Vincent—"you interrupt our conversation?"—"What does the child say?" observed a venerable matron, looking earnestly towards the table through her glasses; "Why Grandmamma," replied Mrs. Vincent—"Julietta has picked up one of those seditious tracts, as Mr. Bonner calls them, but more properly religious tracts."

"O! dreadful!—put it into the fire directly; I would not have it read by any body in this house for the world!—Those tracts are what we were exhorted against last Sunday by Mr. Bonner, as the productions of persons inimical to church and king. I tell you what, daughter Mary, they are bad things; they make the common people too knowing. There's William the gardener, I understand, reads these tracts, and is frequently consulting the Bible. He

told Betty the other day, that he does not think Mr. Bonner preaches according to the Scriptures, and that by reading his Bible he has discovered that he must be *a new creature*!—put the tract, I beseech you, in the fire, for if you read it, who can tell what may be the consequence!”

Mrs. Vincent took me up, and regarding me earnestly—“No,” said she—“I will not burn it till I have read it, for if it is so contemptible and seditious, it cannot injure me,”—and with that she carefully placed me in her pocket.

How long I continued there, I cannot say, but it afforded me time to reflect on my wonderful escape from the flames.—How happy, thought I, are Englishmen, of the present day, who are allowed to think for themselves on these points! Had the *Bonnerians* sentence been executed, I must have perished! In the midst of my cogitations, Mrs. Vincent drew me from my retreat, perused the inscription on my forehead, and continued to read: raising her head occasionally, she uttered in a low voice—“very true—my case exactly—awful indeed.—What will become of me if I die?—Indeed there is something serious in eternity.” Rising from the chair, she placed me on the table, and, falling on her knees, repeated distinctly—“O God! how little have I thought upon eternity! Time only has engaged my thoughts!—When I reflect on my past conduct, I tremble,—have mercy upon me, O Lord, for thy dear Son’s sake; pardon my sins, and prepare me for Eternity!”

A loud knocking at the hall door alarmed her, and, snatching me hastily up, she proceeded with quick step to the parlour, where she found her husband just arrived from a journey.

“Ha! my dear Mary,” said he, I am glad to return home; I hope I meet you quite well—but you look *thoughtful*—nothing amiss I hope.”—“O no, my dear Charles, nothing wrong, I assure you, and to see you returned in safety, is an event that demands my gratitude and praise to the Author of all mercies.”

The old lady gazed wondrously, as her daughter uttered the last sentence:—“I think, Mary, your husband is a very *lucky* man, and you ought to praise *him* that he takes such care of himself.”

“I admire my husband’s prudence, mother; but *prudence without Providence cannot protect us from evils*”

“Heigh-ho, Mary,” said Mr. Vincent, “how gravely you talk; I should think you had been instructed at some *conventicle*, or that you had been reading some *presbyterian* writings.”

“Why, Charles,” observed his mother, “I dare say she has, for grand-daughter Julietta brought home a little thing which they call a *religious tract*—for my part I think there is no occasion for any thing of the sort. There is too much said about religion now. What do these *new lights* want us to do? Have I not brought up my family decently?—Paid my debts, and kept my Church?—Nay so scrupulous have I been, as even to decline playing at cards on Christmas day, and have always con-

ducted myself with the utmost strictness during Passion week. You can bear witness, Charles, that I always made you and the rest of my family read the Bible on Sundays, and that was quite sufficient.”

“But Madam,” said Mrs. Vincent, “you have not yet read this tract, and it ought not to be condemned without an examination.”

“Read it, daughter Mary, no, I never will read it: for good or bad, I never will change my religion.”

“Well, mother,” observed Mr. Vincent, “let us say no more about the tract. I am not, indeed, one of the *converted ones*, but I like to give every one liberty to do as he pleases in religious matters. Perhaps I shall read the tract myself.”

“Worse and worse,” retorted the old lady, her countenance reddening as she spoke, and the knitting needles moving with redoubled velocity,—“Worse and worse.—No, my dear son, do not read it I beseech you, but burn it, burn it directly.”

In short, reader, I trembled for my fate: and had it not been for a sweet smile that darted into Mrs. Vincent’s face, I should have fallen into despair—but she protected me, and, excusing herself for a few minutes, took me up stairs, and locked me up in her cabinet.

The next occurrence that I recollect was, the sound of voices in the room where I was deposited, which I recollected to be Mr. and Mrs. Vincent’s. I was soon brought to light, and my patroness presenting me to her husband, said, “there, my dear Charles, you will read the words of truth, and if you derive as much real benefit as I have done, you will unite in blessing God for these useful publications.”

Lest I should tire my young readers, I will briefly relate, that Mr. and Mrs. Vincent both became truly serious characters, and Julietta was desired to read me frequently, till she could repeat what she had read correctly. The report of what had taken place soon reached the parsonage; Mr. Bonner quickly took the alarm, flew to Mr. Vincent’s, and remonstrated on his folly in listening to such enthusiastic remarks. Vincent replied with firmness, appealed to the Scriptures, and added the following confession:—

“You are well acquainted, Mr. Bonner, with my former conduct; hitherto we have been intimate companions, and enjoyed the sports of the field and the jovial glass. My mind has often been uneasy when I have indulged my reflections on a future state; but your sermons and example quieted my fears, and allayed my apprehensions, for I thought if my *minister* was so *secure* and so *little disposed to practical religion*, I need not encourage any unnecessary alarms respecting my safety. But, Mr. Bonner, the time is come that my thoughts are changed—I am greatly alarmed for my future happiness; your vehemence against religious tracts, determined me to read them and judge for myself. Providence recently threw one in my way, and I have been led by it to examine the scriptures. There I have met with truths

which have probed my heart to the bottom. I see that I must be a *new creature*, and that without holiness I cannot see the Lord. Can you offer me any advice?"

"*New Creature! Holiness!* What do you mean Mr. Vincent? These are the expressions of a deranged person. You have, Sir, let me tell you, symptoms of a brain fever. I can give you no other advice than to request you to *compose* yourself, and send immediately for *medical* assistance. Excuse me, sir, I have engaged to join the hunt this morning, and hope to hear soon that you are more tranquil."—"A curse on these tracts," muttered Bonner, as he shut the door, and instantly mounted his courser and followed the hounds!

My reader may easily conceive how much this strange conduct of his minister impressed Mr. Vincent's mind: his wife entering the room immediately after, roused him from that thoughtful mood into which he had insensibly fallen. He related the nature of Mr. Bonner's visit; his desire to be instructed in the things that related to his eternal welfare—"but," added he, "I fear that I must go *elsewhere* for instruction. We will, however, hear Mr. Bonner's discourses next Sunday; perhaps he may deliver something that may suit our present state of mind."

The day arrived, and the family proceeded early to their pew, but instead of that *carelessness* which had formerly characterized their conduct, the utmost seriousness was apparent. When the minister read that interesting part of the service—"There is no *health* in us. Have mercy upon us *miserable* sinners,"—the crimson forsook Mr. Vincent's cheek, and the tears silently stole from his dear partner's eye. They both felt deeply their awful state as candidates for eternity. Every eye in the congregation was fixed upon them. Such a scene had been scarcely ever witnessed before. Even Mr. Bonner noticed it, and appeared for a moment, to be affected.

At length he ascended the pulpit, and after repeating the collect, commenced his discourse from Acts xvii. 6. "These that have turned the world upside down are come hither also." After a short introduction, he proceeded most vehemently to declaim against the endeavours of persons to introduce *puritanical* pamphlets, and *fanatical* principles, inveighed particularly against *religious tracts*, as hostile to the true religion, and the constitution of the country; exhorted his parishoners to go on as they ever had done, and thank God for those innocent amusements which he had allowed for their recreation and enjoyment.

The minds of Mr. and Mrs. Vincent were secretly grieved, and they returned home comfortless and dejected. The Scriptures were now their only solace and support—"The Bible," said Mrs. Vincent, "seems to me like a *new book*." "Ah! my dear," remarked her husband, "you read it with a *new heart, new thoughts, new feelings, new desires*, do you observe that text, 'If any man be in Christ he is a new creature; old things are passed away; behold all

things are become new?" "O yes, and I trust, my dear Charles, I understand it. God grant that *we* may indeed be new creatures! Hitherto we have followed the course of *this* world; never has this habitation resounded with the praises of God, nor have we ever put up one prayer for our dear family; but let the time past of our life suffice; henceforth, O God! may we live"—she would have finished the sentence, but her feelings prevented her. "To thee, O God!" eagerly added her husband, let us both be thine, live in thy fear, and die in thy favour!" If I could have spoken, I would have expressed my Amen. In a moment the dinner-bell summoned them to the parlour, where grandma was anxiously waiting for them, and still more anxious to deliver her sentiments upon the morning's sermon.

(To be continued.)

OBITUARY.

Rev. Robert May.

We are called to another trial of our faith, by the death of Rev. ROBERT MAY, Missionary at Chinsurah, in India. In a letter from Mr. Townley, dated Calcutta, August 15, he says:

"About 12 days ago, Mr. May was taken ill at Chinsurah; his disorder assumed the aspect of a threatening fever. On the 11th he was brought down to Calcutta, for the advantage of the best advice; but all was in vain; he breathed his last the following morning! This is a loud call for more labourers to come to the help of the Lord against the mighty, and a powerful reason for the Directors fully to reinforce their missions in India."

Perhaps there are few, if any, that have ever lived, who were more devotedly engaged in the spiritual improvement of youth; and none who were better qualified to lead them in the way of righteousness. He will long be remembered by the citizens of Philadelphia, where he was providentially detained nearly a year, in 1811 and 12, when on his way to India. He has many souls in that place as seals of his ministry.

In India, Mr. May has extended his favourite object of instructing children, farther than any other man. In a late survey of Missionary Stations, the following notice is given under the head of Chinsurah:—

"This Mission has sustained a most serious loss, in the death of Mr. May. He had a peculiar talent in the forming and conducting of Schools; and had introduced various improvements into the system of management, which had met the approbation of the Government, who patronize and support these Schools.

"To such an extent had these Schools arrived under Mr. May's superintendence, that he had formed thirty-six, containing about 3000 children; and had the prospect of establishing twenty more, to contain 2500. Funds were, however, wanting for this purpose; twenty Petitions from various Villages, some of them very populous, having been refused, from inability to comply with them. In September,

1817, the number of scholars on the books was 2900, and the general attendance 2465.

"Before Chinsurah was restored to the Dutch, Commissioner Forbes, the British Resident there, afforded the most cordial encouragement to these institutions. Mr. May closes the last Report which he seems to have addressed to the Commissioner (the settlement being then restored,) in this impressive manner:—

"And now, Sir, this being in all probability, the last report that I shall have the pleasure to lay before you, may I be permitted to offer my grateful thanks, as an individual, deeply impressed with the obligations which the native children are under to you, who when they were only 23 in number, extended to them your fostering care. Supported by the generosity of Government, they have now increased to 2905 in the schools under my charge. I thank you in their name; being fully persuaded, that, when they are sensible of the benefit conferred upon them, they will thank you themselves. At the same time I cannot help extending my thoughts to millions yet unborn, who may, at some future period, hail you as the first promoter of that plan, which will, in all probability, *become* the greatest temporal benefit (while it prepares for spiritual blessings) which they could receive."

CAUTION TO SWEARERS.

About a fortnight ago, two young men, one named Joseph Gowlett, a sailor, and the other a coal-porter, in company at a public house, engaged for a pot of beer, to try which could swear the most diabolical oaths; when Gowlett, after using the most abominable expressions for a short time, became exhausted, and could not utter a syllable, and has remained speechless ever since; a living example to those who take God's name in vain.

Mr. Bicknell, in a private letter to his friend in London, referring to a former period, when he was travelling with Mr. Wilson in Otaheite to preach to the natives, says, that having expended every article they had with them, with which they could pay for food and lodging, they on returning one morning from the bush, to which they had repaired for prayer, found on the beach a fine large fish, and upon opening its mouth perceived a fish-hook. The fish served them that day for food, and the hook paid for their lodging. 'We concluded,' says Mr. B. 'that a kind Providence had brought it to us'

For the Religious Intelligencer.

LINES

ON VISITING THE SICK BED OF A PIOUS YOUNG LADY.

How calm the scene: when earthly things,
Are fading from the Christian's view,
Rising on Faith's expanded wings,
He bids all earthly scenes adieu.

How sweet to hear, when nature, prest
With pain and anguish, pines away
From dying lips, the voice, "'tis best,
"And thus my Saviour's will obey.

"If 'tis his will that I should lay
"This aching heart beneath the soil,
"To slumber in the silent clay
From all my cares, from all my toil,

"I'll welcome death, which comes to bring
"My weary spirit sweet release;
"Jesus will tune my heart to sing
"In the fair realms of joy and peace."

'Tis here religion shines, and here
Assumes a power to raise the soul;
Triumphant over every fear,
Where bright eternal ages roll.

Oh may I by religion's aid,
Here walk by faith and not by sight;
That I may walk through death's dark shade,
To scenes of everlasting light.

Y. C.

Q.

EDUCATION SOCIETY OF NEW-HAVEN.

The Treasurer of the Education Society received, during the month of March, the following sums, to wit:

From the Ladies' Benevolent Society, Salisbury, by Miss Betsey Scovill,	\$27
From the Cornelius Society, Middlebury, by Mr. Eli Thompson, through Mr. John Stone,	8
From R. W. of East Windsor, by Rev. Thomas Robbins,	10
From a Friend, by Professor Goodrich,	5 25
From Jonathan Little, Esq. of N. York,	20
From a Friend in New-Haven,	2
From a Friend in Litchfield,	1
From the Female Cent Society, Lebanon, by Mrs. Harriott Williams,	37
From Sundry Friends in Hartford, contributed at their religious meetings, by Dr. Lyman Strong,	12,
From Mr. Abraham Bradley, 2d, to constitute him a member for life,	20

\$1-13 25

S. TWINING, Treasurer.

New-Haven, April 1, 1819.

PUBLISHED EVERY SATURDAY

By NATHAN WHITING,

NEW-HAVEN.

Price } To mail subscribers, \$3 in 6 months.
 } \$2,50 in advance.